UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Era of the Protestant Reformation in England and New England

AN HISTORICAL ANTHOLOGY

By CHARLES WILLIAM WENDTE

A "Hall of All Religions" in Benares

By J. T. SUNDERLAND

Early Iowa Experiences

By MARION MURDOCH

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EDITORS
JOHN HAYNES HOLMES
FRANCIS NEILSON

ASSISTANT EDITOR
EDITH LLOYD JONES

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EDITORIAL CONTRIBUTORS

Charles E. Beals
Harry Foster Burns
Charles W. Casson
George Willis Cooke
Percy M. Dawson
Frank C. Doan
Charles F. Dole
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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXVI THURSDAY, DECEMBER 9, 1920 NUMBER 12

THE DREAMER.

Dedicated to Jenkin Lloyd Jones.

He dreamed that every soul on earth
Should worship God; that none should curse
The life of toil; that each should see
In every wayside flower and spreading tree,
In every busy mart and furrowed field,
God's care for him and every man revealed.

He dreamed that every earth-born child
Should have its rights: a happy birth,
Love's guiding care through youth's hard years
To manhood's dawn. He dreamed that fears
Should be no part of human fate,
That love should cleanse all hearts of greed and hate.

He dreamed that village homes should be
From gossip free; that city streets
Should shine with cleanness, and that men
Should strive no more, each citizen
In sympathy with every brother-soul,
Each helping each till all should reach their goal.

He dreamed his dream, and wrought as best he knew;
He dreamed, and God will make his dream come true.

THOMAS CURTIS CLARK.

UNITY has lived for more than forty years, solely because the paper has had friends who have found it indispensable. These friends must themselves have friends who would be glad to read and support UNITY, if they only knew about it. Why not pass on the good word? Better still, why not present UNITY as a gift to those who crave its spirit and would serve its ideals, on the principle of sharing our own blessings with others? And lo, here is the Christmas season right at hand, as occasion for this action! Come, friends, now is your chance to serve—us, and those whom you love.

The mounting horror of Ireland fixes the world's attention. It is now manifest beyond all question that the Irish people are not only unshakeably loyal to the nationalistic ideals of the last seven hundred and fifty years, but are now driven by ruthless oppression to a pitch of desperation in the service of those ideals, which is wellnigh unparalleled in history. For the English government, as for every tyranny which has found itself faced by the heoric determination of a people to be free, there remains now but the naked alternative of destroying the Irish, or liberating them. Nothing but extermination or freedom will solve the problem. So far as can be understood from what is happening, Lloyd-George has chosen deliberately the former horn of the dilemma, which means that, if he be not staid by the uprising of democratic England, he is destined to take his place among the bloodiest butchers of human history. The Duke of Alva, in his blackest days of fire and sword in Holland, was no more terrible a figure than the English Premier today. And this is the man who once imperilled not only his reputation but his very life on behalf of the Boers of South Africa in their war against British imperialism! Verily, this is a fit occasion for a grander chorus of the "Spirits Ironic" than any ever conceived by Thomas Hardy!

The attitude of the British Labor Party toward the Irish crisis remains one of the outstanding mysteries of the times. The party has not been slow to act in the case of foreign people struggling for freedom from intervention and conquest. Its challenge to the English government on behalf of Russia at the time of the Polish crisis, was one of the great events of recent times. But if its Council of Action could thus not only demand but *force* Lloyd-George to release his clutch from the throat of Soviet Russia, why cannot it not similarly unclasp his hold from the throat of Ireland? If the English workers can stop the sending of arms and ammunition into Poland, by threat of a general strike, why can they not in the same way end the shipments of arms and ammunition across the Irish Channel? Is it possible that the British Labor Party is drugged by seven centuries of English tyranny in Ireland? Must we believe that this great organization is infected with the poisonous germs of imperialism? There are millions of persons, the world around, who have regarded the British Labor Party as the one great hope of mankind in this age of agony and fear. But not much longer will these persons have faith, if the cries of Ireland go unheeded.

As fact after fact is revealed about the prosecution of the War—the falsehoods of the propaganda committees, the waste and corruption of the Aircraft Board, the Shipping Board, and kindred managerial committees—we are more than ever impressed by what used to be called the spiritual consequences of war. There are spiritual consequences, all right, but they are of just the opposite character from what was so confidently expected. But what fools we are, and were, to expect that war can do anything other than degrade men—turn them into liars, thieves and murderers. War is in its very essence evil—even more than chattel slavery it is "the sum of all villainies."

To talk about men being cleansed, or purified, or uplifted by the experiences of war, is the veriest nonsense. The great war witnessed and occasioned a moral collapse of our civilization even more terrible than its material collapse; and nowhere was this moral collapse more swiftly registered than in America. What happened in this country from 1914 to 1919 constitutes the blackest page in our history. A half century will pass before we are recovered from what has befallen us. And yet, when the next international conflict comes, are not the chances close to 100 per cent that we shall be taught again the spiritual benefits of war?

We have seen no more important piece of news in many a long day than the announcement of the Federal Council of the Churches of Christ in America, that it is to undertake the organization of a "research department" for the gathering of accurate news of important world events. The reason given for this action constitutes the most damning indictment of the daily newspaper which has yet appeared. The churches, declares the Council, are unable today

> to get at the real facts underlying the most significant occurrences in the world's news. . . . So much that is in print today is paid propaganda, and so much else is colored by partisan prejudice, that our boasted liberty seems in danger of becoming of little avail.

Especially is this truth apparent in "situations in which human rights (are) paticularly involved." Therefore the Council proposes to establish its own news service, and place its material at the disposal of the religious press, and of the general public in the form of leaflets, pamphlets and official reports. It is evident, from this heartening announcement, that the long-promised revolt against the newspaper press has really begun. The waxing prosperity of the great weekly reviews, and the founding of the independent Federated Press, are other signs of this same revolt. We have found out what our newspapers are—that they are propaganda sheets, bought and paid for by the selfish and reactionary interests which use them. Hitherto indignation has taken the form of protest. The Federal Council is showing us what can be done!

A great campaign is announced for the protection of the Sabbath from the desecration to which it is now being subjected. Sports are to be stopped, theatres and "movies" closed, even automobiling in some way or other suppressed—all that the Lord's Day may be restored to its appropriate religious uses! That Bolshevism is the objective of such a movement as this, is of course inevitable.

> "The only way to cambat Bolshevism," says Dr. Bowlby, one of the leaders, "is to attack it at its source, and that is the morality and spirituality of the people. You don't think that Europe would be in the condition it is today if the people had preserved the old ideals, do you?"

Whether the world can be saved by making the world a desert waste of dullness on Sunday, we do not know. But this we feel we *do* know—that empty churches cannot be filled by any such method. Close every theatre, stop every sport and pastime, ban every newspaper, stall every automobile—and there will be no more people in the churches than there are today! That this hope of reviving church attendance, and not any absurd fear of Bolshevism, is the real motive behind this Sabbath observance business, we have no doubt. But never was a worthy end sought by a more unworthy or futile means! Not by driving people out of places which now attract them, but by making the churches themselves of compelling and exalted interest, will religion be lifted to its true estate within the hearts of men.

On the evening of Wednesday, November 24, the day before Thanksgiving, the New York *Sun* carried a one-column story headed, "City Ready to Give Thanks." In this story was contained a detailed statement of the observances planned for the great religious holiday. Special trains were being put on by the railroads, bounteous feasts arranged by the hotels, great dinners spread for war veterans and the poor, matinee performances announced at the theatres, a bewildering array of football games and other sports scheduled, and "nine-year-old Samuel Rzeschewski will checkmate twenty or thirty of New York's best chess experts in the evening at the Lexington Theatre." But what about the churches? Were there no religious services provided? O, yes! scores of them in all the great churches, with distinguished preachers in the pulpits! But the only religious feature of the day mentioned at all in this lengthy *Sun* story, was a statement that "a solemn high mass will be celebrated in St. Patrick's Cathedral at noon for the repose of the soul of Terence MacSwiney." In the *Evening Post* of this same date, a two-thirds column story of this same kind, made no mention of any religious observances. This is a fair index of the place occupied by, and the importance attributed to, churches and synagogues in the life of America today. The newspapers print accounts of what the people are interested in. Judged by this standard, hotels, theatres, sports, even chess matches, are of importance, but not the services of churches or the words of preachers! These are simply not worth mentioning.

A recent listing of the world's greatest men by a class in biography at Indiana University, shows many encouraging instances of sound judgment. Thus, Julius Cæsar is displaced from his traditional position as the world's greatest man, in favor of Shakespeare; Aristotle and Plato are ranked as greater men than Napoleon; Luther, Socrates and Newton are put ahead of Alexander, Charlemagne and Frederick the Great.

The list, indeed, is remarkable for its inclusion of poets, philosophers, scientists and artists, in distinction from the commonplace array of soldiers and statesmen which usually clutters up such a catalogue. A class which places Plato, Voltaire, Michelangelo, Bacon, Euripides, Pasteur and Goethe in a short list of "greatest men," has been doing some careful studying and serious thinking. This list, however, like every such list, raises more questions than it answers. Why is Emerson named ahead of Darwin, and Edison ahead of Franklin? Why is Cicero included and not Demosthenes, Euripides and not Aeschylus, Burke and Pitt and not Alfred the Great? It is easy to see why Roosevelt, Wilson, Lloyd-George and Foch are listed; but not so easy to see why Beethoven, Tolstoi, Herbert Spencer, William of Orange, Thomas Aquinas, and Isaiah are omitted. As for women, we applaud the selection of Joan d'Arc and Florence Nightingale, but wonder why there should not be added George Eliot, George Sand and even great Catherine. The Indiana students have done well, however, on the whole, and we are grateful.

A "Hall of All Religions" in Benares, India

Between two and three years ago (in February, 1918) articles were published in UNITY, giving an account of two things. One was the suggestion made by Mr. Jones at the closing session of the great Parliament of Religions in 1893, to the effect that another Religious Parliament embracing all the leading religious faiths of mankind ought to be held at no distant day; and that as the first Parliament had been held in about the newest great city of the New World, Chicago, so the next ought to be held in one of the oldest cities of the Old World, preferably in Benares, the Sacred City of India.

Probably the suggestion was soon forgotten by most who heard it, but it was not forgotten by some of the men from the Orient, and it was not forgotten by the present writer.

The second thing told about in those UNITY articles was a visit made by the present writer to the city of Benares several years after the Chicago Parliament, during which visit, in a lecture delivered to a large gathering of religious leaders of the Hindu and other faiths, I told the story of the Chicago assembly and of Mr. Jones' suggestion. The suggestion was warmly received, and many were the expressions of desire made by those present that a great religious gathering similar to that in Chicago, and presenting all religions, might sooner or later be held in their city.

Well, has anything yet come of all this? The question brings me to the purpose of the present article.

Yes, something has come of it. I have recently received a considerable amount of printed literature and several written communications from the leaders of a religious movement in Benares which has been organized within the past year or so on purpose to carry out, not precisely Mr. Jones' idea, but something exactly similar in spirit and aim, and on a much larger scale.

It is proposed to create in Benares an institution to be known as "The Hall of All Religions," the same to have connected with it various buildings, sub-organizations and activities, as follows:

First, a Hall to serve as Academy or College for the study of comparative religion and religious philosophy, and as a common meeting place for teachers and students of all faiths.

Second, a Library, containing the sacred books of all religions, and an extensive supply of religious literature relating to all faiths.

Third, places of worship for all the leading religions.

Fourth, homes for priests, ministers and teachers of the various leading faiths, and rooms for the accommodation of students of comparative religion and philosophy.

Already a Trust has been formed and a considerable fund created for the erection and equipment of the Hindu portion of the Hall of All Religions. The trust also offers to all other faiths ample grounds for the erection of the buildings which they may require; and an appeal is made to all to join in this movement, and to see that their religions are fully and strongly represented in all the activities.

At least the spirit of the movement is admirable. Every precaution is taken to prevent contentions or antagonisms between rival faiths, and to promote a spirit of sympathetic appreciation and brotherhood among all. One of the rules laid down is that

> no follower of any sect or creed shall be allowed to discuss within any of the buildings or on any of the grounds, any matter in any way to cast reflections upon any religion, sect or religious order, or in a way to hurt the religious sensibilities of any.

Says the prospectus issued by the managers:

> This unique institution is established with the intention (1) to promote the spirit of harmony and brotherliness among mankind by helping all creeds, races and classes of men to realize that they are children of the Almighty Father of all; (2) to promote reconciliation of all religions by appealing to the fundamental spirituality underlying all faiths; (3) to seek for effective spiritual means for bringing about permanent peace between the nations of the world; (4) to build shrines (as has already been said) for the common prayer of all faiths; and (5) to serve the purpose of a research academy or college (as has also been indicated) for the comparative study of all religions.

Perhaps the most surprising and gratifying feature of all is the requirement that all creeds and sects are expected to "recognize and maintain the principles of toleration of the common faith of the Fatherhood of God and the Brotherhood of Man." That an influential body of Hindu scholars and leaders known as "orthodox" (they have no connection with the Brahmo Somaj and are not known as liberals) should refer to the "Fatherhood of God and the Brotherhood of Man" as not only their own "common faith" but also as the

common faith of all the great leading religions of mankind which they hope to have represented in "Hall of All the Religions," is indeed a remarkable thing. It seems to show very clearly that the religious world is moving, in far off India perhaps quite as much as in America. Christian missionaries to the "heathen" in India may well take notice. In the literature and in the written communications which have been received from the managers of this movement, information is given that much important co-operation is already promised not only from influential Hindus, but from Buddhists, Jains, Mohammedans, Parsees and from some prominent Christians of the more liberal order.

The design is to make the movement something of world-wide interest, and an appeal is made to men and women in all lands who recognize the evil of religious, race and national antagonisms, and who feel the importance of universal human brotherhood, to extend to it their sympathy and so far as practicable their co-operation.

Too often in the past, religions have divided and torn the world, sometimes in serious and bitter ways. It is believed that the time has come when they should unitedly set about the task of healing its divisions, and leading it toward unity, brotherhood and peace. If there is ever to be world-peace must it not have a moral and spiritual basis such as only religion can give?

A great thought something like this seems to lie at the root of this remarkable movement in far away India (pre-eminently the land of religions) to create a permanent meeting place, and in some sense a center, for all the great faiths of mankind. What the final outcome of the enterprise will be, of course only the future can reveal. But at least the dream, nay, the somewhat more than dream, the undertaking, is a noble one, and may well have the good will and the God speed of all lovers of religion and of peace in the world. If any readers of this care for further information regarding the movement, it may be obtained from the general secretary, Mr. Bharat Dharma, Mahamandel, Benares, India. J. T. SUNDERLAND.

"GONE WEST."

A banished prisoner from his native land,
Freedom they took from him, the rest supplied—
Food for the body, a lodging, and a bed,
In proof of servitude; with careful hand

Proffered him sustenance. "Eat, eat," they said;
"Let thy flesh, not thy soul, be satisfied."
The soul made answer thus; and he lies dead.
And blind men scoff, and call it "Suicide."

Who, among millions, standing for his race,
Though dead yet liveth; and the deathless trust
Of a defeated Cause which still lives on,
Renews its strength where now he sets his face.
He westward to the waiting ranks has gone
Of those who raise the Nations from their dust.

London Daily News. —*Laurence Housman.*

CONTRIBUTED

The Era of the Protestant Reformation in England and New England

An Historical Anthology Compiled by Charles William Wendte, D.D.

In Commemoration of the Three Hundredth Anniversary of the Landing of the Pilgrim Fathers of New England at Plymouth, Mass., in 1620

PART I.

"They looked for a city which hath foundations, whose builder and maker is God."—HEBREWS XI, 10.

I.

"The whole course of the Protestant Reformation, from the Thirteenth Century to the Nineteenth, is coincident with the transfer of the world's political center of gravity from the Tiber and the Rhine to the Thames, and the Mississippi. It marks the final triumph of the English over the Roman idea.

"But the event which marks most incisively the dawning of a new era was the migration of English Puritans across the Atlantic Ocean, to repeat in a new era and on a far grander scale the work which their fore-fathers had wrought in Britain."—*John Fiske. "The Beginnings of New England."*

II. GOD IN AMERICAN HISTORY.

What elevates history is the thought of God in history,—and that is what makes political action great. The fundamental idea of divine calling and commission is sublime. That is what I wish we might have in this republic. I wish we might feel that our State is church, that God is in our history, that politics is religion, as Moses felt it, and David and Samuel and Isaiah. In some future some apostle to the Americans will write in the same high religious strain of the long line of American patriots and prophets who have greatly kept the faith, as the writer of that sublime chapter in the Epistle to the Hebrews chants the fidelity and the vision of the heroic souls of Israel.

Faith, he will say, is the substance of things hoped for, the evidence of things not seen. For by it the fathers obtained a good report. By faith Columbus sailed through unknown seas for many days, mid perils of wind and perils of water, mid perils from faint hearts, mid perils from false brethren, and revealed a new world, and died, knowing not what he had seen. By faith Puritanism, beginning even as a grain of mustard seed, brought forth Eliot and Hampden and Cromwell and Milton and Vane, and planted New England. By faith the Pilgrim Fathers, when they were called to go out into a place which they should after receive for an inheritance, obeyed; and they went out, not knowing whither they went. By faith they sojourned in the land of promise, as in a strange country, with Winthrop and Cotton and Hooker and Roger Williams, heirs with them of the same promise. For they looked for a city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they

that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But, when the Mayflower sailed away at the end of the first winter of death, while half their number lay in the graves in the wheatfield, not one went back, no, not one looked back who had set his hand to this ploughing. Wherefore justly might they boast that, as one candle lighteth a thousand, so they had shone to this whole nation; and justly might their brethren write from beyond the seas that the memory of this plantation should never die.

By faith Samuel Adams refused to admit of bondage, and was not afraid of the King's commandment. By faith Washington drew his sword, and Jefferson saw that which was invisible. By faith independence was declared by a nation that was not yet a nation. By faith the farmers stood at Bunker Hill, by faith they endured at Valley Forge, by faith they conquered at Yorktown.

And what shall I more say? For the time would fail me to speak of Lafayette and the faith which worked mightily for us in other lands; of Franklin and Madison and Hamilton, who by faith brought us out of a confusion into order; of Lincoln, also, and the noble army of those who redeemed the land from slavery; of Garrison, who worked mightily with the newspaper, and Phillips on the platform, and Parker in the pulpit, and Whittier with the song, and Sumner in the Senate, and John Brown on the scaffold; of America in the Councils of the nations, of faithful soldiers coming up from lowly homes and lying down in unknown graves; of faithful women giving up brothers and sons and husbands. And some had trial of bonds and imprisonment, being destitute, afflicted, tormented. These all, having obtained a good report through faith, labored for our welfare and to safeguard Democracy throughout the world, and posterity has entered into the fruits of their labor.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, and that with so great a price this freedom has been purchased, let us lay aside every weight of selfishness and sloth, and the sins of partisanship and pride that so easily beset us, let us walk worthy of our great inheritance, let us be creditors of the future even as we are debtors to the past, and let us know that the spirit of history is the God of nations, whose other name is Justice.

—*Edwin D. Mead.*

From an address on The Lessons of History.

III. The Founders of New Plymouth.

By Richard Monckton Milnes.

O little fleet, that on thy quest divine,
Sailedst from Palos one bright autumn morn,
Say, has old Ocean's bosom ever borne
A freight of Faith and Hope to match with thine?

Say, too, has Heaven's high favour given again
Such consummation of desire as shone
About Columbus, when he rested on
The new-found world, and married it to Spain?

Answer, thou refuge of the free man's need,
Thou, for whose destinies no kings looked out,
Nor sages to resolve some mighty doubt,
Thou simple *Mayflower* of the salt-sea mead!

When thou wert wafted to that distant shore,
Gay flowers, bright birds, rich odours met thee not;
Stern Nature hailed thee to a sterner lot;
God gave free earth and air, and gave no more.

Thus to men cast in that heroic mould
Came Empire such as Spaniards never knew;
Such Empire as beseems the just and true;
And at the last, almost unsought, came gold.

But He, who rules both calm and stormy days,
Can guard that people's heart, that nation's health,
Safe on the perilous heights of power and wealth,
As in the straitness of the ancient ways.

IV. The Pilgrim Genesis.

Historical Note.—The resistance of English sovereigns to the usurpations of ecclesiastical jurisdiction, the expansion of colonization and commerce, the introduction of parliamentary institutions, the alliance of intense religious enthusiasm with the instinct of self-government and the spirit of personal independence, the trumpet call of John Wyclif, the revolt of the peasants under John Ball, the doctrine of John Calvin, the open Bible of Erasmus and Tyndal, the preaching of Hugh Latimer, the song of Milton, the solemn imagery of John Bunyan, the political leadership of Oliver Cromwell and Hampden, the philosophical treatises of John Locke, the steadfast testimony and heroic devotion of Richard Baxter and his two thousand fellow clergymen who in 1662 gave their all for civil and religious liberty, as well as of succeeding generations of clergy and laity—these were the sources of the Protestant Reformation in England, and the necessary antecedents of the Pilgrim and Puritan exodus to New England.

"The English Revolution of the Seventeenth Century, while it humbled the false and oppressive autocracy of rank and title, was prodigal in the development of the real nobility of the mind and heart. Its history is bright with the footprints of men whose very names still stir the hearts of free men the world over like a trumpet peal. Say what we may of its fanaticism, laugh as we may at its extravagnt enjoyment of newly acquired religions and civil liberty, who shall now venture to deny that it was the golden age of England."—*John G. Whittier.*

"The idea that religious liberty is the generating principle of civil, and civil liberty is the necessary condition of religious, was a discovery reserved for the seventeenth century. That great political idea . . . has been the soul of what is great and good in the progress of the last two hundred years."—*Lord Acton (a Roman Catholic).*

V. Heroes of the English Reformation.

"The German and Swiss Reformations preceded the English, and exercised upon it definite attractions and repulsions, (but) The English Reformation, both in its method and in its result is a thing by itself, taking its place in no historical succession, and altogether refusing to be classified. Lutheran, Calvinistic, perhaps, even Zwinglian lines of influence upon the English Reformation may be traced without difficulty; but there was a native element stronger than any of these which at once assimilated them and gave its own character to the result. . . . John Wyclif exercised a wide influence on the English nation. He was a Reformer in the distinctest sense of the word, upholding the principles, in many cases preaching the precise doctrines with which Luther afterwards shook the world. . . . Henry the Eighth's Act of Supremacy assumed headship of the Anglican church, and was the last decisive act of a struggle which had been going on for five hundred years."—*Rev. Charles Beard. Hibbart Lectures on The Reformation,* 1883.

1. JOHN WYCLIF (1324-1384). *"The Morning Star of the Reformation."*

Honored of God to be the first preacher of a general Reformation to all Europe.—*John Milton.*

Truth to thine own heart thy soul shall save.—*Geoffrey Chaucer.*

UTTERANCES OF JOHN WYCLIF.

A simple "Our Father" from a religious person is of more value in the sight of God than a hundred masses from a wicked one.

That man who liveth best prayeth best.

No good man can be a heretic.

No man can be excommunicated by the Pope unless he is first excommunicated by himself.

2. WILLIAM TYNDAL. (1484. *Burnt at the stake,* 1536.) *"The Bible in English."*

When a priest said to William Tyndal, "It were better for us to be without God's love than without the Pope's," Tyndal burst forth: "I defy the Pope and all his laws; and, if God spares my life, ere many years I will cause the boy that driveth the plow to know more of the Scriptures than do all of you." Forty editions of his Bible Translation were published.

O earth! thy past is crowned and consecrated
With thy reformers, speaking yet, tho' dead;
Who unto strife and toil, and tears were fated,
Who unto fiery martyrdoms were led.

O earth! thy future shall be great and glorious,
With its reformers toiling in the van;
Till truth and love shall reign o'er all victorious
And earth be given to freedom and to man.

3. JOHN CALVIN (1509-1564).

Next to Martin Luther the greatest figure in the Protestant Reformation of the Sixteenth Century. During the reign of Queen Mary (1553-1558) many British non-conformists fled to Geneva, Switzerland, then "the Protestant Rome," John Knox among them, and there came under the influence of Calvin's powerful personality and preaching. His preaching, and especially his monumental work, Institutes of Religion, an exposition of the Protestant Christian faith, profoundly affected the religious life of England, and later of the New England established across the seas.

"Calvin, the least attractive of the great benefactors of mankind, as the spiritual father of Coligny, of William the Silent, and of Cromwell, has a foremost rank as a champion of modern democracy."

—*John Fiske.*

John Calvin, in his Institutes of the Christian Religion, Book III, A. D. . . ., maintained, "If these three forms of government which are stated by philosophers (i. e. Monarchy, Aristocracy, and Democracy or 'popular government, in which the power resides in the people at large') be considered in themselves, I shall by no means deny, that either aristocracy, or a mixture of aristocracy and democracy, far excels all others; and that indeed not of itself, but because it very rarely happens that kings regulate themselves so that their will is never at variance with justice and rectitude; or in the next place, that they are endued with such penetration and prudence, as in all cases to discover what is best. The vice or imperfection of men therefore renders it safer and more tolerable for the government to be in the hands of many, that they may afford each other mutual assistance and admonition, and that if any one arrogates to himself more than is right, the many may act as censors and masters to restrain his ambition."

Quoted in J. R. Crooker's The Winning of Soul Liberty.

4. JOHN MILTON (1608-1674). *The Spread of Nonconformity.*

Thy soul was like a star, and dwelt apart.
Thou hadst a voice whose sound was like the sea;
Pure as the naked heavens, majestic, free.

—*Wordsworth's Sonnet on Milton.*

UTTERANCES OF JOHN MILTON.

Try all things, assenting to the force of reason and convincement.

Truth is (as) a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition.

To be still searching what we know not by what we know, still closing up truth to truth as we find it, this is the golden rule in theology as well as in science. This makes the best harmony in a church.

So Truth be in the field, we do injuriously by suppressing and prohibiting, to misdoubt her strength.

Let Truth and Falsehood grapple; whoever knew Truth put to the worse in a free and open encounter!

Give me liberty to know, to utter, and to argue freely, according to conscience, above all other liberties.

A little generous prudence, a little forbearance of one another, and some grain of charity, might unite all in one general and brotherly search after truth.

5. OLIVER CROMWELL (1599-1658). *Puritanism in Power.*

"The stern and exasperated Puritans were the depositaries of the sacred fires of liberty."—*Hallam.*

"It was to this sect that the English owe the whole freedom of their constitutions."—*Hume.*

UTTERANCES OF OLIVER CROMWELL

"Love all, tender all, cherish and countenance all, in all things that are good. And if the poorest Christian, the most mistaken Christian, shall desire to live peaceably and quietly under you—I say if any shall desire to lead a life of Godliness and honesty, let him be protected."

Historical Note.—The revolt of Henry the Eighth of England against the papacy (1529-1547) led to a revival of Lollardism, the religious movement which had sprung from Wyclif's teachings two centuries before. This reform of the church's doctrine and administration, after learning lessons in Democracy from Calvinism, came forth as Puritanism.

In Elizabeth's reign, this Puritanism took three different shapes: First, the moderate reformers, Hugh Latimer and others, whose purpose was simply to trim and prune the tree of Episcopacy.

Secondly, those who were afterwards known as "root and branch" men, whose name is descriptive enough. Instead of pruning they would uproot the tree and cast it away. To the Presbyterians, Royal supremacy as well as Papal was to be uprooted and cast aside. Yet they stopped short of full-fledged democracy.

Thirdly, the Independents, beginning with the Brownists or Separatists of Elizabeth's reign, though their day of glory came with the Civil War (1642-1649). According to the theory of the Independents, as fully developed, any group of persons wishing to worship God in common might come together and organize themselves into a Congregational church, existing by as good a warrant as any other church, and entirely free from the control of any bishop or synod or council. No outside power could prescribe its creed or interfere with its ceremonial. Each church became, therefore, a little self-governing republic, as completely autonomous as an ancient Greek city, and the union of such churches was based solely upon the spirit of spontaneous Christian fellowship. Yet there was in this no complete toleration. Heresy or dissent from the commonly accepted orthodoxy has been no more tolerated in Independent churches than elsewhere. Nor was a divergence in the customary ritual permitted, as is shown by their treatment of the Baptists. No charge was so resented as that of encouraging free thinking. Toleration of all religions was for them not far removed from blasphemy.

The Pilgrims belonged to the distinctive independent movement known as Brownists or Separatists, but like the general body of the Puritans, they were strongly Calvinistic in theology, while broader minded and of a more genial spirit than the general body of Puritans. But the demand for freedom of church organization and of worship inevitably led in time to freedom of faith and genuine tolerance—the toler-

ance advocated and practiced by Roger Williams and Sir Harry Vane, and demonstrated with resistless learning and logic by Milton and John Locke.—*After John Fiske.*

6. JOHN BIDDLE (1616-1662) *and the Early Unitarians.*

Historical Note.—Well educated, principal of a school in Gloucester. Imprisoned for his Unitarian heresies in 1645. Liberated in 1652. Again imprisoned for his persistent testimony. Released by Cromwell, 1655. Imprisoned again 1662, and died of ill treatment in jail. Denial of the Trinity was at that time punishable with death. He left various printed works. The last person executed for heresy in England was a Unitarian.

It was reserved for the far eastern Kingdom of Transylvania under the influence of its Unitarian Christian bishop Francis David (A. D. 1510-1579) and its Unitarian rulers to give the world the most advanced declaration of religious freedom and toleration as yet made by any Christian community; at the Diet of Thorda in 1568, it was decreed "that preachers shall be allowed to preach the gospel each according to his own understanding of it. If the community wish to accept such preaching, well and good; if not, they shall not be compelled, but shall be allowed to keep such preachers as they prefer. No man shall be misused on account of his religion, since faith is the gift of God." This decree, confirmed and made more explicit three years later, established religious equality between the four religions then professed in Transylvania, and long stood as the farthest step in religious toleration yet taken in Europe.

Our Fathers were high-minded men
Who firmly kept the faith,
To freedom and to conscience true
In danger and in death.
For all they suffered little cared
Those valiant men and wise.
Their zeal for Christ, their love of truth,
Made them the shame despise.

And such as our forefathers were
May we their children be,
And in our hearts their spirits live
That baffled tyranny.
May we uphold the cause of truth,
Of justice and of right,
Come weal or woe, so virtue lives,
And error dies in light.

—*H. M. Gunn, Alt.*

(*To be continued.*)

THEN—YOU WILL STAY!

Last night I saw your shadow in the lane,
And just today I heard your laugh as I
Smelled roses, yellow roses drenched in rain
So—you go by!

Tomorrow I may find you in a book
We read together when our worlds were young.
My heart holds memories. Oh, every look
Of you has clung!

The foolish say: "I pity her. A grave
Holds all she loved, and yet—so cheerful, she!"
The foolish do not know why I am brave—
Who walks with me!

In violets that grow beside a rock,
In sunlight soft, that chases rain away,
In colors that you loved—my lilac frock—
You live each day!

I know sometime your shadow will not fade;
I know that you will touch me some spring day.
I know you'll say: "You live! Don't be afraid;
The living call this death." Then—you will stay!

Good Housekeeping. —*Katharine Haviland Taylor.*

The Story of Channing—His Life, Thought, and World-Wide Influence

By J. T. Sunderland

III.

We come now to the third and perhaps the most interesting period of Channing's life—that extending from 1830, when his work as a controversialist and as an active minister virtually ends, to his death in 1842. During this period it is true he still continues the loved and honored pastor of the Federal Street Church in Boston, and to some extent the theological leader of the new Unitarian movement in America; but he appears now also on a still broader field of activity and influence, viz., that of preacher by tongue, but especially by pen, to the whole nation on those great subjects of social and political reform and philanthropy, which had grown more and more dear to his heart as the years had gone on.

In 1824 his church gave him an associate—the Rev. Ezra Stiles Gannett—to assist him in his pulpit and his parish duties, at the same time relieving him from much of his responsibility, and extending to him permission to be away from his regular ministerial work as much as the growing frailty of his health might require. From this time on his summers—from May until October—were invariably spent away from Boston, sometimes in the mountains, or at quiet places in the interior, but generally at his beautiful Island Home, near Newport, which he had come into possession of through his wife. Here amidst the loveliness of nature which always had a soothing and invigorating effect upon him, amid the endearments of his own family, and far removed from all care for his parish, he was able to undertake that larger work which with the duties of an active pastorate resting upon his shoulders he had been unable heretofore to find either time or strength to do.

When we turn to Channing as a philanthropist and social reformer we see at once that his most important labor was in the direction of anti-slavery. The work he did in the cause of freedom for the slave was very different from that of Garrison, or Phillips, or most of the recognized anti-slavery leaders. It was a quiet work; a work done almost entirely through his pen. But it is the judgment of men wiser than I that it was second in importance to no work accomplished in all the trying years that led up to the final emancipation by President Lincoln.

Channing had a singularly powerful hold upon the thoughtful minds of America, both North and South; and probably no one ever wrote in this country on the slavery question whose words were read so candidly and weighed so seriously by both the friends and the foes of slavery as were his. He gave to the public no fewer than seven small books or pamphlets of considerable length on the subject, all of which attracted wide attention. Perhaps the most important were his book on "Slavery," issued in 1835, and his masterly "Letter to Henry Clay on the Annexation of Texas," in 1837.

Of these publications Mr. George William Curtis has said:

I challenge for these two documents the merit of being the most permanent and imperishable contributions to the literature of the anti-slavery cause—as expressing its fundamental reason, and principle and scope. And when I say this I do not for a moment forget words of the prophet and the

John Knox of anti-slavery, Mr. Garrison. I do not forget the mingled trumpet and flute of the speech of Wendell Phillips. I do not forget that great appeal, that romance in which the whole life of slavery figured, which was borne into every land, which was translated into every language, and which melted the heart of the world as it told the story of Uncle Tom. I do not forget that, as Emerson said, in every anti-slavery meeting eloquence was "dog-cheap"; but the word of Channing, perfectly tranquil in tone, stands, it seems to me, always separate and apart. It stands there, as he truly said, for the conviction that "God"—these are his words—"God has not entrusted the reform of the world to passion." It was the calm and tranquil and permanent statement, it was the argument which our children's children will read, and feel to be invincible.

The last public utterance of Channing was a wonderful address delivered at Lenox, Mass., on the Anniversary of Emancipation in the British West Indies. The address has been appropriately called his "Swan Song." On the last summer of his life, indeed only a few weeks before his death, he was sojourning for a little while for his health among the quiet, beautiful hills of Berkshire. As the Anniversary of the West Indies Emancipation drew near he was moved to write, as from day to day he felt strong enough, an address upon the subject. And when it was done, calling together a little company of the country folk of Lenox, he delivered to them his message. If any persons desire to put themselves in touch with Channing at his loftiest and to feel the power of a plea for freedom, rich in thought and throbbing with the noblest emotion, equal in eloquence to anything Wendell Phillips ever uttered, and on the highest possible moral plane, let them read that beautiful, wonderful Lenox address. Then they will really understand Channing, the anti-slavery reformer.

But Channing's philanthropy reached out in many directions besides that of freedom for the slave. One of the best charities ever inaugurated in this country was the Ministry to the Poor, in Boston. Channing was largely instrumental in establishing that, and carrying it forward to success. No man of his day was more deeply interested in the laboring classes than he. He meditated long and deeply over the problem of their elevation; and to this subject several of his most thoughtful and impressive public discourses were devoted.

Questions of education came in also for a large share of his attention. He labored earnestly for prison reform, and for abolition of capital punishment. The cause of temperance deeply interested him, although in his day the modern temperance reform as we see it now had not come into existence. His writings and addresses against war were powerful and widely influential. Few men in American history have done so much to promote the cause of peace as Channing. He interested himself in the subject of poor-houses; female employment societies; bake-houses for the poor; associations for the relief of the aged, the sick and debtors; societies for assisting emigrants; for the reformation of prostitutes; associations for mutual improvement among mechanics, and many other kindred philanthropies.

Says Miss Elizabeth Peabody in her valuable book of reminiscences:

> But for the ill health which he dragged like a chain and ball, Channing would certainly have been felt as a man of affairs. He never has had due credit for practical wisdom by those who have thought of him as a lofty theorist. His thought far outran his times; many of the methods of usefulness which society just now seems to be inventing were suggested in his conversations. He saw that intemperance must be treated as in part a physical disease; that the grog-shop must be met by the counter attraction of wholesome amusements; that agriculture and cooking must be made branches of education; that children must be taught to draw, and encouraged to make collections of minerals, shells, etc.; that their interest in outward things must indicate the true educational method.

As he grew older he became more and more deeply interested in these things. Increasingly he came to look upon Christianity as finding its truest expression in works of practical beneficence; and more and more he distrusted any so-called Christianity that did not aim above everything else to do practical good among men.

Thus with his sympathies for his fellow men constantly widening and his interest in every wise beneficence constantly deepening, he approached the end of his earthly career. He died at the age of 62, in the midst of his usefulness. In spirit he grew younger instead of older. A year or two before his death a friend asked him what time of life he had found the happiest. "About the age of 60," he replied with a smile. He was just sixty at the time. Never was his mind so full of plans of usefulness as the last year of his life.

He died amidst the mountains of Vermont, whither he had gone from Lenox in search of that health which he was not to find in this world. His last words were: "I have received many messages from the Spirit."

Channing was a great religious reformer—one of the greatest of the modern world. He was also a great social reformer. He was the second because he was the first.

As a religious reformer he aimed at two things.

The first was to purify Christianity from the corruptions which he believed had found their way into it since the days of Christ and his Apostles, to bring it back to the simplicity, the spirituality, the high ethical quality and the social vitality of the teachings of the New Testament. He found the essence, the soul of the religion of Jesus in his two Great Commands of Love to God and Man, his rule for social conduct which we call Golden, his injunction "Love your enemies," his thought of God's Fatherhood and Man's Brotherhood. In these profound, theistic, ethical and social teachings Channing saw implied, wrapped up, of necessity, the most far-reaching and vital possible ethical and social reforms.

Channing's second aim as a religious reformer was to introduce reason into religion, and make it a thing not stationary, not always looking to the past for its inspiration and its ideals, but a thing progressive, living, pressing forward, welcoming new light, the friend of science and all modern knowledge.

In his earlier life Channing was more theoretical in his preaching, in his later life more practical. This order was logical; the broad, rational, noble principles, and the humane doctrines of his earlier ministry led naturally and necessarily to the philanthropies and social reforms of his later ministry. In other words, his philanthropies and social activities were simply the practical application to life of his theology. They flowed from his theology as inevitably as a stream from its fountain; they could no more be separated from it than a river from its source.

To believe truly, really, deeply, in love to men as well as love to God, in love even to enemies, in doing to all men as we would have them do to us, in our

relation to all men as brothers—children of a common Father—this of necessity means to be on fire with enthusiasm for human welfare, for social uplift, for the salvation of the world from everything that hurts, degrades and destroys, for the bringing in of the reign of love, righteousness and peace—which is the Kingdom of God—upon the earth.

Channing's theology may be described in a different way. It may be summed up in three great doctrines, or ideas.

First, the rectitude of the character of God.

Second, the worth of man; and

Third, soul-liberty, or the sacredness of reason.

His idea of the rectitude of the character of God necessarily banished out of existence all such doctrines as an eternal hell of torments, infants lost through Adam's fall, an arbitrary election of one part of the race to be saved and another to be damned; because these doctrines are inconsistent with any rectitude of character in God. God could not be a just being, not to say a merciful, if these doctrines were true.

His second idea, of the infinite worth of man, or the dignity and divinity of human nature, swept away the old doctrine of total depravity and laid a firm foundation for beneficences, and all works of practical reform, mercy and charity among men. For if every human being, even the lowest, is of so much worth, and has such divine possibilities slumbering within him, how great, how necessary, how inspiring, how morally compelling, becomes the work of instructing the ignorant, reforming the erring, lending a hand to the weak and the tempted, succoring the unfortunate, doing anything and everything in one's power to lift men up, to help them to realize the high, the divine possibilities of their nature.

His third doctrine, of the sacredness of reason and of soul-liberty, put him in sympathy with all truth and all progress and made him the life-long foe of all slaveries, whether of body or soul.

(To be continued.)

NONE WALKS ALONE.

Even as I yearn to compass mighty things
And as I'd be ashamed to have men guess
My shy and trembling hopes,
My timid gropings after loveliness;
Even so my neighbor, stupid, dull of face,
Perhaps, yearns too; in secret, dreams, and gropes.

My clumsy neighbor, void of wit or grace,
Still to the beauty of his dreaming clings;
And though he sees me daily, does not know
I, too, upon those winding pathways go
That lead to lands of wonder and delight.
Shy dreams, if they were spoken, would take flight,
So, parted by our silence, all men take,
Eagerly, to escape such rash mistake,
Each new misstep and blunder,
The old, old road to loveliness and wonder:
The road where day-dreams lead
To all the joy we need.

Strangers, and friends more strange, we yet
Are drawn close in the inexorable net
Of our great hunger and our ceaseless yearning
For beauty. At the loneliest road's turning
None walks alone. We have for company
The countless millions that we cannot see.

The Freeman. —*Mary Carolyn Davies.*

Early Iowa Experiences

By MARION MURDOCH.

From time to time it is hoped to print in these columns some of the sketches now being collected for a volume on the history of the Iowa Liberal Church. These sketches will be written by or will relate the experiences of the pioneer men and women workers for liberal religion in the Middle West.—Eds.

My mother came from a family of Universalists, my father from Scotch Presbyterians. Both grandfathers and my mother and father were of liberal tendencies. They, my parents, settled in Northern Iowa in 1845. They did not encourage church attendance on the part of their children, though always on friendly terms with the ministers and church people. During two years' residence in McGregor, when fourteen to sixteen years of age, I attended the Baptist Sunday School, to which I was much attached. On removing to our former home I was strongly urged by my friend, Elizabeth Porter—niece of Noah Porter of Yale—to join the Congregational Church of which her father—brother of Noah Porter—was minister.

My mother was willing to have me join. My father, when I consulted him, asked if I believed the statement to which I would be expected to subscribe. I told him I had asked to see the pledge, and had said I could not subscribe to all of it; but I was told that did not matter, as there were many different opinions about it, and it would be understood that I made certain reservations.

My father said, "Well, if you have made that plain, and your conscience is clear about it, go ahead." So I joined—with some misgivings.

In about two years, after I had read a good deal on scientific subjects in which my father was deeply interested, I decided that my position was a false one, and sent word to the minister that I must withdraw my membership in the church. He was not willing to take my name off the books, and immediately there began a zealous effort to convert me. Deacons and other church members called upon me to plead, or reproach, or to discuss beliefs.

As I remember it, the discussion was never, in these long, and to me somewhat painful interviews, upon the subject of Jesus, but always with reference to the Bible. The first question was always, "Do you believe the Bible?" Or, "Don't you believe the Bible?" To one young woman friend who called to entreat me, I said that I did not believe that Adam and Eve were the first people on earth, or that the true story of creation was given in Genesis. She at once burst into tears and left me, without a word, and our friendship was interrupted for several years. I have disliked Adam and Eve ever since. At this time I had never heard of a Unitarian church. But some twenty years later the daughter of this theologically disburbed friend married one of our well-known Unitarian ministers.

My name remained on the book of this Congregational church in Garnavillo, Iowa (where I was born), until a new minister direct from the Theological School in Chicago—Rev. John A. Cruzan—came to take the place of Mr. Porter, now retired. He began at once to revise the list of names, and to call upon "delinquents." For a year and a half he labored with me, by letter, or by personal visits, week by week, to convince me, as he said, of my heresy. Finally, after the most strenuous controversies and conflicts of my

life, sometimes more in anger than in sorrow at the siege, I succeeded in getting my name off the books. This strong-willed and earnest young minister afterwards went into the Unitarian ministry, as many of you will remember. During my girlhood there was, I think, a much greater effort to convert people than at present. I suffered a good deal by this effort on the part of teachers and friends, both at Evanston, at Fayette, Iowa, and at Madison University especially. It was while attending Boston University that I discovered the existence of churches called Unitarian, and during my school years here I sometimes attended both Edward Everett Hale's and James Freeman Clarke's churches. Yet the sermons did not seem to tell me what "Unitarians believed," and the language of the services did not seem to be different from that of other churches. Not until I spent a winter in Janesville, Wisconsin, two or three years later, did I discover, through the sermons of Jenkin Lloyd Jones, and the service-book of hymns and responses from various religions, that there was a church fellowship which I could conscientiously join.

Until this time I had not read James Freeman Clarke's "Ten Great Religions." It seemed to me then an epoch-making book, and I have always advised those coming to us from other churches to read James Freeman's Clarke's writings, as well as the more recent literature of our fellowship. To find that churches existed which would welcome scientific research, and would teach that not Christianity alone, but all religions were an effort to serve humanity, and to reach the highest and best in life, filled me with a great enthusiasm, and I felt an intense desire to tell others of the discovery that had come to me.

It was chiefly this desire that led me to the Theological School at Meadville, and my first sermon, given during the first year's vacation in my home town in Iowa, in the Congregational Church from which I had withdrawn, was upon Universal Religion.

Rev. Mr. Porter, always liberal-minded, kindly sent me the invitation. I gave this sermon in several Congregational and Methodist churches in Iowa, during the summer; and during each vacation afterwards had frequent invitations to speak from orthodox pulpits in the state. In these pulpits I did not give what would be called "denominational" sermons, but spoke on universal or applied religion, endeavoring to show that we should all have the same general aim, to make life better and happier.

As I have stated, the arguments on religion in my girlhood in Iowa seemed to be mainly about the Bible in general, or the creation, and Adam and Eve in particular. (There was great solicitude over Adam and Eve and the "Fall.") During the period of my ministry in Humboldt, when I had the stimulating companionship of Miss Gordon and Miss Safford, the controversy seemed to center more upon the place of Jesus in religion. In this deeply loved first parish came my devotion to Channing and Emerson, and my faith, which has never wavered, in the divineness of humanity, the spiritual authority within.

Now, as Mr. Reese has indicated in his recent able and reverent address upon Liberalism, the argument is coming to be upon this question of divine authority, and the nomenclature of the "Cosmic Processes"—the evolving Life.

Strangely enough, any change, any enlargement or variation of name for the creative energy, so mysterious, so beautiful, so inexplicable, is an almost unbearable idea, a shock even, to many liberal minds not yet ready to recognize the inadequacy and monotony of some of our familiar appellations.

Others are eagerly waiting for a language not limited to one human relation, but symbolic of all lovely and loving creative life, a new and broader vocabulary of the Spirit. I said New, but the Old and New Testaments, the Oriental Scriptures, and ancient and modern poetry, are rich in spiritual terms for the Life within all and through all. Yet the modern pulpit usually ignores all this poetry of the Spirit, and persists in a monotony of partial terms, when such terms, such imagery, should include the whole of life. Perhaps when we have less of theology and more of poetry in our religious utterances we shall have, as some of the Orientals have, a richer and more comprehensive language. While conserving and reverencing the old, let us seek to renew, to enrich and enlarge our spiritual inheritance. The West may well lead in this inspiring search.

SELECTED

Radical Preaching

The following paragraph, contained in a letter from Rev. John Haynes Holmes, in reply to an inquiry from the secretary of the Western Unitarian Conference, in regard to the effect of radical preaching on church attendance, is worthy of careful consideration and wide publicity:

"My experience of radical preaching has taught me that it divides a congregation into three groups. One group is composed of a small number of conventional reactionary men and women, usually of mature or advanced years, who become immediately alienated and withdraw. A second group, somewhat larger, is composed of those who frankly disagree with radicalism and are made more or less unhappy by it, but who have the instinct and are trained in the practice of freedom and therefore continue their allegiance to the church. They sometimes fall off in church attendance, and sometimes make a little trouble, consciously or unconsciously, but on the whole they are loyal to the institution, if not to the preacher. The third group, mostly younger people, is composed of those who rejoice in the radical preaching and feel themselves stirred to an enthusiasm for religion and the church which they have never felt before.

"To these three groups must be added another group formed of those who are drawn into the church by the radical message. This group always far outnumbers those inside the church who may be alienated or disturbed by the preaching. I have confidence that an honest and a brave man can always find in the outer world a new congregation, much larger than his old one, to take the place of the old one, if he has to lose it. This analysis, of course, is based on the judgment that the radical preacher is a gentleman, practices toward others the tolerance he asks for himself, understands the virtue of tact as well as the obligation of plain speaking, knows what he is talking about, is unquestionably sincere, is tireless in the doing of his daily routine of parish work, measures up to standards of practical efficiency, and understands the requirements of legitimate publicity."

—*Western Unitarian Bulletin.*

A Book a Week

Mary Badollet Powell Memorial

A Prisoner of Trotsky's. By Andrew Kalpaschnikoff. Doubleday, Page & Company. New York: 1920.

This book is supposed to be an indictment of Bolshevism, but if the case against the Soviets rests on such slight, even worthless material as this, it is a small and inconsequential case to say the most.

No *true* book, in the sense of real facts or genuine opinions stated, will ever be comfortable on the same shelf with this strange volume.

And yet what "Trotsky's prisoner" has done is perhaps not consciously wrong; probably the author actually believes the inaccuracies he has written, the old lies and shadows of lies he has retold. Kalpaschnikoff, friend of Nicholas II and fellow officer of Admiral Kolchak, is a very badly puzzled person; he does not understand what he has seen—let alone what he has not seen—and he has committed the grievous error of writing about it. We feel little anger toward him; only a pale sort of pity—pity that a man of comparative intelligence should be so ill-informed, so gullible and so bigoted.

As we meet Kalpaschnikoff in the company of the Czar in "Surgeon Grow" (Stokes, 1918), we find him rather a likeable soldier, devoted, it is true, to the fixed idea of Imperial Russia, a rabid hater of Germans, and an old-style aristocrat. But as we see him in his own book he is a shabby figure, all the veneer is removed and we hurry away from the sight as one flees the presence of a persistent beggar, anxious to avoid a feeble, made-to-order appeal for charity we feel it would be unkind to bestow.

Kalpaschnikoff was a member of an "old" landowning family with privileged traditions, an upper-class family with important social connections. He tells us, with pride, that he had two factories on his estate, an office in Petrograd, a personal apartment, a private automobile, a valet and other servants, a fine wardrobe, etc. He uses the phrase "my man" annoyingly and often, likewise "my cook" and "my peasants"; little slips that betray his ruling caste point of view. In his apartment, *after* the Bolshevik revolution, they found the Emperor's portrait, touchingly autographed, and other souvenirs of the ancient order that showed where his sympathies lay. Our hero was at least indiscreet; other men have lost their lives for less important errors.

In the first years of the war Kalpaschnikoff served under General Pleschoff in the First Siberian Corps, and appears to have been a success, if we may judge from Dr. Grow's statement. In 1916 he came to America to lecture and to raise money to buy ambulances and medical supplies for the use of the badly equipped Russian army. Returning to Petrograd in December, 1917, with eighty automobiles, he found the Bolsheviki in control and Trotsky, who had been taken from his steamer on the way home, one of the leaders of the new regime. In these altered circumstances, Kalpaschnikoff decided to deliver the motor cars not to the Russians to whom they had been donated by wealthy Americans, but to the Roumanians with headquarters at Jassy, in charge of the beautiful Queen of Roumania herself. In his effort to divert these motors from the Russians to the Roumanians, he enlisted the ill-advised support of the American Ambassador to Russia, Mr. David R. Francis of St. Louis, who was then one of the most unpopular men in Petrograd. Mr. Francis tried to aid Kalpaschnikoff, but failed for obvious reasons. The truth was that Lenin knew that the Roumanians would be obliged to make peace with the Germans, and that if our hero succeeded in sending his automobiles south they would certainly fall into the hands of either the victorious enemy or the reactionary General Kaledin, who was then industriously organizing a counter-revolution in the Don country. Kalpaschnikoff was stubborn; he had decided that the Bolsheviki were murderers and nothing could cause him to change his mind, not even the possibility that by a less intolerant attitude he might accomplish his purposes. Having cast his lot with the unfortunate Mr. Francis, he followed the latter's lead and quarreled with Col. Raymond Robins, who was at that moment just what the Ambassador was not, namely: *persona grata* with the new government. The Bolsheviki came into possession of his correspondence with Mr. Francis in which Lenin and his followers were called various uncomplimentary names, and the result was that Kalpaschnikoff landed in the famous old fortress prison of Sts. Peter and Paul, where he remained for five months as the guest of the Soviet Republic and an employe of the American Red Cross, which latter paid him twenty dollars a day for "his services" while so engaged.

Under the circumstances, we consider Kalpaschnikoff a remarkably lucky man, and we think the Bolsheviki very tender-hearted and moderate. Had our hero fallen into the clutches of the Germans he might have long since been freed from the thrall of earthly existence. Whereas if for a similar offense, i. e., association with unpopular parties, he had incurred the displeasure of President Wilson's administration in the "free" America for which he professes so much admiration—well, he might have been sent to Atlanta or Leavenworth, where, we can assure him, the pranks he says he played at Sts. Peter and Paul would be quite impossible.

By putting him in prison the Bolsheviki saved Kalpaschnikoff's life, for such a hot-headed and badly informed person as he undoubtedly is would sooner or later get into trouble in a city where a proletarian revolution was in progress; the kind of trouble he encountered was a very mild kind, it might have been much worse. Also, by protecting him against himself, they retained possession of the eighty automobiles which therefore did not go south to aid the Germans or the Cossacks. And finally, they earned Kalpaschnikoff's three thousand dollars as an officer of the American Red Cross. (We have a mental picture of three thousand hard-working stenographers standing in line at the Public Library to join "the greatest mother in the world" at one dollar *per capita* to pay Kalpaschnikoff's wages!)

And now, seriously, let us return to the book and examine it.

The introduction is by the above-mentioned Mr. Francis, who made a rather sorry mess of things in Petrograd and duplicates the achievement in presenting "Trotsky's prisoner." Both the Ambassador and our hero seem determined to whitewash their performance at any cost. Hence they both use as many epithets as possible in referring to the Bolsheviki, Col. Robins and the Germans, all of whom they hate with

fine impartiality. (It sometimes seems to us that if calling names could really kill both Germany and Russia, not to speak of other countries, would be uninhabited deserts.)

And Mr. Francis and Kalpaschnikoff did not agree upon the details of the story they decided to tell. Thus the Ambassador says:

> He (Kalpaschnikoff) told me he had loaded his automobiles on a special train and had a permit from the Soviet Government to transport them to Jassy (in Roumania).

As a matter of fact, Kalpaschnikoff had no such permit, and so far as his own story goes he never applied for one!

Again the Ambassador says:

> He (Kalpaschnikoff) always expressed himself as a liberal-minded Russian and regretful that the Provisional Government (Kerensky) had been overthrown.

But Kalpaschnikoff himself seems to have hated the Provisional Government and repeats all the familiar gossip about Kerensky's personal character and conduct, says he stole the Czar's jewels, rioted with burlesque actresses and read *Le Rire*. Of course, nothing that he says about Kerensky is based on personal experience, for, as far as his book tells, he never saw that gentleman; it is all second or third hand gossip, the cheap stuff that one hears about nine public men in every ten, regardless of country and party. It seems a shame that Kalpaschnikoff should listen to such trash, let alone waste paper, ink, time and money repeating it. But he would have written nothing at all if he had omitted the tales other persons told him, for four-fifths of the book is this "mischief of tongues" which no lay reader can verify or refute and which, unfortunately, a great many careless people will accept as truth.

Kalpaschnikoff never met any of the more important Bolshevist leaders. But he talks about them and calls them all the vile names he can think of. And, what is worse, he deliberately misinterprets everything these hated radicals do, no matter what it is. Thus, when food was scarce and the prisoners were badly fed, the Bolsheviki were trying to starve the prisoners to death; the actual truth being that the city was under siege and the whole population on rations. Again, we were asked to believe that the famine was caused by Lenin and Trotsky, whereas we now know that Lloyd George and Clemenceau actually had more to do with it than anyone in Russia. This sort of willful misrepresentation is characteristic of the book. But a far graver fault is the indefensible lying which occurs time after time from first to last. Thus, for example, on page 4 Kalpaschnikoff speaks of one Ruttenberg, a counter-revolutionary who was imprisoned with him, as "a prominent and most energetic man (who was widely known in Russia for having strangled the priest Gapon, who in 1916 had betrayed his party)." And on page 79 he tells of meeting one "Ruttenberg, Governor of Petrograd and widely known for having in 1905 killed the priest Gapon." The truth is that Father Gapon was "executed" in April, 1906, and that the "honor" of murdering him has been claimed by many persons, both men and women.

On page 13 Kalpaschnikoff tells how on his way from Jassy to Petrograd he met near the city "a little officer whose name was Nazarov," who

> told me that he had been forced by the Bolsheviki to take up the command of a regiment, and confessed that for three days under the nose of all the Bolshevist chiefs he had supported the attacks of the Cossacks with his fire, pounding the Reds he was himself commanding.

On page 23 he met Nazarov again, as follows:

> His (Uritzsky's) real object in calling her (Kalpaschnikoff's cook) up, however, was to ask about a young officer called Nazarov, whose flat was on the same floor with mine. He had just been arrested for having raided a private house to get money for the party called "Direct Anarchists" (Direct Actionists?)

And on page 235:

> She told Uritzky that I had known Nazarov and *helped him on several occasions.*

Now, what *shall* we believe about Nazarov? Which story is correct? And if Nazarov did fire on the Bolsheviki with their own cannon, and raid and rob private houses, and if Kalpaschnikoff "helped him on several occasions," who can blame the Bolsheviki for putting them both in jail?

In any case, it was the jailing of Nazarov that brought about the release of our hero. And Kalpaschnikoff's gratitude to the fat little cook who managed his deliverance is expressed as follows, on page 262:

> She was (arrested and) taken to the same fortress. . . . This is all I know, but I trust she has obtained her liberty somehow or other.

This is gratitude indeed. Quite of a piece with that which he exhibited toward a kind Bolshevist jailer whom he promised to bring to America, swearing not to leave Russia without him!

One of Kalpaschnikoff's friends in prison was the infamous monarchist and ex-member of the Black Hundred, Purishkevitch, who claimed to have participated in the assassination of Rasputin and wrote a pamphlet to support his claim. Our hero considered this rascal's imprisonment an outrage; but his offense was pure treason—very much like that of Kalpaschnikoff himself; he wrote an appeal to General Kaledin to come to Petrograd and massacre all the Bolshevists; in any other country he would have been executed, but the Soviet court gave him a prison sentence of only eleven months, subsequently reduced to eight. Of such is the Red Terror! No doubt Kalpaschnikoff and his comrades in misfortune were badly treated, but they were not nearly as badly treated as, by conventional standards, they deserved.

The key to the book is to be found in this fact: whenever the author was in trouble he tried to *lie* his way out. He lied to Mr. Francis, to Col. Robins, to the Bolshevists, to the Germans, and, we believe, to us, his readers. How can we know when, if ever, he tells the truth?

It follows that the book is worthless, save perhaps as a curious example of the current propaganda against Communism.

As for Kalpaschnikoff personally, if the Bolsheviki had been the heartless wretches he imagined them to be they would have shot him as he feared they would, and he would not now be in New York "wholly dependent," as his friend the Ambassador tells us in his tearful conclusion, "on his own personal earnings." To the generosity of the Soviet Government "Trotsky's prisoner" owes his life, his three thousand dollar salary as a Red Cross officer, and whatever royalties this hideous, malicious but impotent book bring to him.

JAMES WALDO FAWCETT.

THE FIELD

"The World is my country, to do good is my Religion"

A DEPARTMENT OF HOME SERVICE.

[The following announcement represents an important and hopeful development in the task of socializing the church.—THE EDITORS.]

The Union Theological Seminary announces the organization of a Department of Home Service with a view to meeting the growing demand for Christian workers trained for special types of work. The extension of the field of Christian effort and the multiplication of the agencies of religious work call for increasing specialization in preparation for service. It is the aim of the Seminary to offer in addition to those courses which have always been regarded as fundamental for an efficient ministry, courses in the Department of Home Service on the special subjects which the newer types of Christian work require. This new departure is in harmony with the historic purpose of the institution which is stated in the preamble adopted by the founders to be among other things "to qualify many for the labors and management of the various religious institutions, seminaries of learning and enterprises of benevolence which characterize the present times."

The aim of the Department is twofold:

1. To acquaint the student body of the Seminary in general with modern movements in the fields of industrial relationships and interdenominational co-operation, so that as pastors they may appreciate the problems involved in these fields and where possible co-operate intelligently with efforts to deal constructively with them.

2. To give special training to those who expect to enter any of these fields, and to provide opportunity for advanced instruction and practical experience for graduate students and those who have already done exceptional work in active service and desire to fit themselves for larger usefulness.

Instruction will be provided in such branches as the following: Home Missions, including city and rural church work; work among immigrant peoples and in the whole field of industrial conditions; Social Service, as represented in the institutional church, the social settlement and the work of denominational commissions on social service; Interdenominational Movements, as exemplified in the Federal Council of the Churches of Christ, the Interchurch World Movement, the rapidly growing movement for the federation of local city churches and the work of the Young Men's and Young Women's Christian Associations; Religious Research and Publicity, including survey work and the utilization of the results; and the opportunity offered by the Chaplaincy of the Army and Navy, a field that must receive increasing attention from religious leaders.

Some of the courses given in the Department of Home Service and those having to do directly with problems in the Home Service field are as follows:

The Church and the City Problem—

The course deals with the conditions of modern city life, with special attention to the life of immigrant and industrial populations.

Social Work as Related to the Church—

Among the topics considered in their relation to the duty and responsibility of the church for co-operation, are the following: charity organization, child helping, recreation, and the development of community organization.

The Church and the Country Community—

The problems and opportunities of the village and open country parish; historical stages in the development of the country community and of rural institutions; current rural church conditions; and community co-operation.

Interdenominational Movements—

A survey of the work of the Federal Council, the Interchurch World Movement, federations of local churches, and the work of the Young Men's and Young Women's Christian Associations, and kindred organizations.

Race Relationships—

A survey of immigration to the United States: its sources, causes and the social and economic effects; together with a study of the methods of interpreting American ideals and institutions to the immigrant. Special consideration will also be given to the negro question.

Problems of an Industrial Population—

This course offers practical acquaintance with social conditions in a working-class neighborhood, and with the methods of the Social Settlement.

Modern Social Movements—

A review and estimate of modern social movements from the standpoint of ethical and religious values.

Social Christianity: Preventive and Constructive—

The program for the prevention of poverty, disease, vice and crime. The program for the constructive control of social progress. Current attempts to express the Christian ideal in society.

The Function of the Church in Modern Democracy—

The course will include a study of the practical lessons to be learned by the Church from the experience of the war, with special reference to the movement toward interdenominational co-operation and Church unity.

THE WORLD ALLIANCE ON THE MOUNTAIN TOP.

The summer of 1920 will always be memorable for the number of international gatherings of the Churches and the new spirit of unity and world co-operation manifested. Out of the Lambeth Conference at London, where the Anglican and Protestant Episcopal bishops from every land assembled for several weeks' deliberations, came the now famous "Appeal to all Christians," with its plea for unity, that the united Churches might hasten the Kingdom of God in all the world. In August delegates from the national Church Federations of Europe and America assembled at Geneva for a three days' conference to plan for the calling of a great universal conference of all Christian Churches to consider the whole life and work of the Church. The meeting was notable for its enthusiasm and for the longing for co-operation manifested by the European Churches. A Committee on Arrangements, a sort of continuation committee, was appointed, of which Archbishop Söderblom of Sweden is chairman, and Doctors Macfarland and Lynch of America, are joint secretaries. Hardly had this meeting adjourned when the large World Conference on Faith and Order assembled in the same city for a two weeks' session. Our own Bishop Brent presided over this remarkable gathering and Mr. Robert H. Gardiner, another trustee of The Church Peace Union and officer of the World Alliance, was secretary. This Conference was notable for the fact that probably the representatives of the various communions established more intimate relationships than at any previous gathering—at least for several years—and for the fact that the delegates from the great Greek Catholic Church—the Church of Russia, the Balkan States and much of Turkey and Syria—met together officially for the first time in generations.

Immediately upon the close of this meeting the International Committee of the World Alliance met at Beatenberg above Interlaken and for a week considered the co-operation of the Churches of the world in establishing international good will.

St. Beatenberg is simply a street rambling along the side of a mountain, with about a dozen small hotels and some twenty houses, all built to command a view which is perhaps one of the most beautiful in all the world. The village is just four thousand feet above the sea. As one stands on the terrace of the Hotel Victoria, where our meetings were held, he looks down two thousand feet to the exquisite Lake of Thun. It is livid green from there. To the south are the conical-shaped blue mountains of the Zweisirman peaks. Opposite him, across the lake and towering over Interlaken—a toy village far below—are the big green mountains that form the wall about the village, while, towering above these, just behind them, are the huge, giant, shining peaks of ice and snow—the Jungfrau, Monch, Eiger and all the Bernese Oberland.

It was a happy thought of our international organizer, Dr. George Nasmyth, to bring the Committee here. We had the hotel to ourselves and were a very happy although a very polyglot and cosmopolitan family. There were one hundred and twenty of us. First there were the thirteen American dele-

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gates, then there were the ten delegates from Great Britain, all of whom are well known to Americans. From France, Germany, Holland, the Scandinavian countries, Switzerland, Italy, Belgium, Finland, Hungary, Esthonia, Lettland, Greece, Austria, Czecho-Slovakia and Roumania, Serb-Croat-Slovene State, Bulgaria, Japan and Turkey—from all these delegates came to St. Beatenberg. Those who remember the meeting at The Hague last October will immediately note the nations which are here beyond those who were at The Hague at that time. These represent national councils that have been formed since that meeting. Too much significance cannot be attached to the fact that the officers of the great Greek Church, the Orthodox Church, were here. They entered heartily into the deliberations, and the Western and Eastern Christians worked together with great harmony and came to know one another for the first time. They learned to appreciate one another, too.

The meetings were all full of intensest interest. After the necessary business was transacted, including the election of officers (the Archbishop of Canterbury was made president), the Committee took up the consideration of the great problem with which it was primarily concerned, namely, the substitution of a Christian world order for the pagan world order that has previously prevailed. This it did in a series of resolutions which will soon be laid before the different nations.

The next subject which was discussed at length and with sentiment evidently unanimous was the attitude of the Church toward the League of Nations. In the course of this discussion the most interesting thing was to note the continued question of all the European delegates, "Why, when all the other nations of the world are going into a League whose main purpose is to substitute law, order, co-operation and peace for anarchy, chaos, selfishness and war, and which is framed on the models which originally came from the Christian forces of America, is America staying out?" No amount of explanation can make this clear to a European Christian. I have given it up long ago, sure that America will in the end participate in the new Christian world order with the other nations.

The third great topic discussed was that of disarmament. If anyone supposed that there was going to be much opposition to extremely radical positions here, he was greatly surprised. The war has done its work. Everybody wanted a more radical resolution than the one originally introduced, and it was strengthened rather than weakened.

The resolution on Missions was passed unanimously, but brought out some of the plainest speaking the Conference had heard. The Greek Church, it will be remembered, had about ten of its bishops and officials here. They represented Greece, Bulgaria, Serbia, Constantinople and parts of Asia Minor. They immediately raised the question as to the propriety, to say the least, of the Western Churches sending missionaries to countries where the Christian Church already exists and exists even in great strength.

The Conference really opened at Berne, the capital of Switzerland, which is an hour away from Beatenberg. On Tuesday the President of the Swiss Republic received the Committee and there was an impressive service in the old cathedral, where the pastors of the Swiss Churches received the visitors. Dr. Merrill spoke for the American delegates. The whole group then came together to Beatenberg. The week is ended. It would have been worth while even if it had done nothing except bring this group together.

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